THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." DOCTRINE AND COVENANTS 84: 19-21.

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THE PROGRESS AND CONDITION OF THE CHURCH

PRESIDENT HEBER J. GRANT

(*Concluded from page 311*)

WHEREVER I READ THIS STATEMENT—and I read it in a number of places—I took the trouble to state to the people in the various places where I preached, the position of the Latter-day Saints as to the Gospel in which we believe. I quoted from the vision of Joseph Smith and Sidney Rigdon, as follows:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness:

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

I announced to the people that in the Church of Jesus Christ no man or woman would be admitted into the Church, or be permitted to retain fellowship, who is not willing to accept this statement absolutely without mental reservation. I also read to them:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard

the voice bearing record that he is the Only Begotten of the Father

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I announced in those meetings, in some of which the majority of the audience were non-members of the Church, that every Latter-day Saint must subscribe to the doctrine that God Himself visited the boy Joseph Smith, and that God Himself introduced Jesus Christ to the boy as His Well-Beloved Son. I announced to those audiences that among the Latter-day Saints there is no evidence of "Modernism" so-called, and that no man or woman will be fellowshiped in this Church who denies the individuality, the personality of God, or that Jesus Christ was in very deed the Son of the living God, the Redeemer of the world.

I regret to say that there is becoming evident, among the Saints, a lack of interest and a looseness in observing the Word of Wisdom. I regret to have heard that there are men occupying positions as bishops' counselors, and as members of high councils, who do not observe this law; that certain bishops' counselors and members of high councils are not only drinking tea and coffee, but some of them are using tobacco. No man who uses tobacco is worthy to stand as a high councilor in this Church. He owes it to himself to clean himself up or step aside and allow a man with more faith, with more manhood, with more integrity to God and His laws, to take the position that he occupies.

President Wilford Woodruff from this stand, many years ago, called upon every man holding the Priesthood and occupying any office in the Church to obey the Word of Wisdom or to resign and step aside. I reiterate that men who do not obey the Word of Wisdom are not worthy to stand as examples before the people, to be invited into private Priesthood meetings, and to discuss matters for the welfare of the Church of God. Their disobedience shows a lack of faith in the work of God. I shall not take your time to read all the Word of Wisdom, but I shall take time to read the words of the living God that must be acknowledged by every Latter-day Saint to be the words of God, or he or she is not entitled to be a member of this Church. After telling us what is good for us, the Lord makes a promise that is one of the most marvelous, one of the most uplifting and inspiring promises that could possibly be made to mortal man. He says:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying

angel shall pass by them, as the children of Israel, and not slay them."

What a wonderful promise that we shall live, and that the destroyer shall have no power over us! There is a God. There is also a destroyer, the adversary of mankind, and it is his business to tempt men to commit sin. It is his business to inspire men to commit suicide. It is his business to try to destroy, through disease, those that are afflicted.

I shall never forget the occasion when a friend appealed to me, upon learning that the doctor had announced that his daughter, stricken with diphtheria, would die before morning. He asked me to pray for that daughter, and after leaving his office I prayed with all the earnestness of my soul that God would heal her. While praying the impression came to me: "The power of the living God is here on the earth. The Priesthood is here. Hurry! Hurry! Get John Henry Smith: go and rebuke the power of the destroyer, and the girl shall live."

The doctor, waiting upon that girl, said she could not live till morning; but when morning came he exclaimed that he could not comprehend it, and that he believed the girl was going to get well. He could not refrain from expressing his surprise at the change in the girl's condition over night. The power of the living God rebuked the destroyer.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

The Lord has told us, through the Prophet Joseph Smith:

"If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

No man who breaks the Word of Wisdom can gain the same amount of knowledge and intelligence in this world as the man who obeys that law. I don't care who he is or where he comes from, his mind will not be as clear, and he can not advance as far and as rapidly, and retain his powers as much, as he could if he obeyed the Word of Wisdom.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." The promise of life and health and great treasures of wisdom is based upon observing the Word of Wisdom.

The law of financial prosperity to the Latter-day Saint, under covenant with God, is to be an honest tithepayer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithepayers are the

most prosperous men, financially. But what I count as real prosperity, as the one thing of all others that is of greatest value to every man and woman living, is the growth in the knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty, knowing that my family could testify that to the best of the ability with which God has endowed me I had observed His laws and kept His commandments, and by my example had proclaimed this Gospel, than to have all the wealth of the world.

Either we have the truth, and this Gospel called "Mormonism," is in very deed the plan of life and salvation, through the Lord Jesus Christ—and by following its teachings the greatest of all the gifts of God to man, namely, life eternal, will be ours—or we have not the truth.

God has given to men and women all over the wide world seeking for the light of His spirit, in answer to humble prayer, a testimony and a knowledge that this Gospel is exactly what it purports to be—that it is the truth; that it will stand forever and that those who live it shall be exalted eternally in the presence of our Heavenly Father, and His Son, our Redeemer.

May God help all who have a knowledge of the divinity of this work to so live that other men, seeing good deeds, may glorify God and be led to investigate the plan of life and salvation. I bear my witness to you here to-day, that I know God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of the true and living God, that he was a martyr, that he gave his life for this cause, and that his blood bears witness to the integrity, the honesty and inspiration of his mission as a prophet of the living God, because he was true even unto death. May God help us one and all to live the truth, is my prayer, and I ask it in the name of Jesus. Amen.

EULOGIES OF CHURCH AND PEOPLE

CERTAIN HIGH OFFICIALS of the United States Government visited Salt Lake City, Utah, April 18th and 19th, to confer with State organisations and prominent citizens on the subject of irrigation projects—these involving water storage on a scale of great magnitude for the reclamation of extensive areas of arid lands. The distinguished visitors included Dr. Hubert Work, U. S. Secretary of the Interior; Dr. Elwood Mead, U. S. Commissioner of Reclamation; and Hon. Stephen T. Mather, U. S. Director of National Parks. Associated with them were U. S. Senator Reed Smoot, Dr. Richard R. Lyman and Dr. John A. Widtsoe, each of whom is a citizen of Utah and a member of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

As is generally known, irrigation was begun in the once for-

bidding desert, now within the boundaries of Utah and contiguous States, by the "Mormon" pioneers at the time of their arrival in the Great Salt Lake Valley, July 24th, 1847. From that memorable beginning the practice of irrigation has developed in that western section to its present vast proportions, and yet more is to be accomplished.

On Sunday, April 19th last, the great Tabernacle in Salt Lake City was thronged by thousands, when addresses were given by the visiting officials, as also by President Anthony W. Ivins of the First Presidency, and Presiding Bishop Charles W. Nibley. Governor George H. Dern of Utah, Governor C. C. Moore of Idaho, and Congressmen E. O. Leatherwood and Don B. Colton were in attendance.

Dr. Hubert Work, Secretary of the Interior, and therefore a member of President Coolidge's Cabinet, said in part:

"At this time and in this place, before this magnificent audience, for the first time perhaps in my life I regret that I have not been trained and ordained, if you please, as a minister of the Gospel.

"Under those circumstances and conditions I would have selected as my text: 'Where there is no vision the people perish' and I would have begun my discourse by calling attention to the little house that was passed on our coming over, the first dwelling built in Utah; and then I would have referred to this magnificent edifice and assembly, and to the Temple for the observance of the religious rites of your Church; and I would have proven by what I see here and what has developed from the original settlers in this country that where there is no vision we know that people perish.

"Then I would have tried to describe what has developed because of the vision and the faith of the people who first settled this valley. It is an historical story, and one read with much interest, and one full of inspiration, just what can be developed by those who have vision; and, of course, those who have vision have faith; the two are essential to each other, and are absolutely necessary to the material success, if you please, of any people or any country. But not having been trained as a public speaker, or as a minister, or as one given perhaps to philosophising openly, I must take a little different direction.

"I wish to express my appreciation, first to you people who have come out to see officers of the government. It indicates that you have faith and confidence in your government and that you wish to support it. This magnificent assembly is not a personal tribute to any one of us here, but is intended as a tribute to the government of the United States to which you are very loyal and always have been.

. . . . .

"I like to think of the Department of the Interior as a university. A university, you all know, when developed in its fulness,

is a number of colleges, teaching arts, agriculture, medicine, law, dentistry, engineering, surveying, geology and what not, depending upon what college is developed and is covered into the Interior Department. The Department of the Interior we sometimes refer to as the department of the public. Our bureaus all have an educational side to them.

"The Bureau of the General Land Office, the oldest bureau in the department, now more than a hundred years old, is ably presided over by Commissioner Spry, who comes from this city, whom all of you know, and whom all of you love, and who is the Commissioner of the General Land Office, and incidentally I might say of him and it that it is undergoing a reorganisation the like of which never occurred in the old Land Office. After he has completed the plans that he has under way, and they are largely completed, or were when I left him, the operation of the General Land Office will be modernised. It will be operated on an entirely different plan, and I predict that Commissioner Spry, when he leaves that bureau, will leave it with more gratification to himself than any Commissioner who ever occupied that office before. His educational features are rather elementary. They consist of instructions that he gives through the local Land Offices throughout the United States to those desiring homes through homestead entry, private entry, or what not, and mineral permits and licenses; but it is necessary that he have some one, a corps of people in many places, to instruct those who wish information of that sort."

Secretary Work then explained the organisation of the Department of the Interior, and the province of each of its bureaus, and continued as follows:

"The Bureau of Reclamation is one which vitally concerns people of the West; and it is because of that bureau and the Bureau of National Parks that we are here to-day. It so develops that federal reclamation, as was designed in the beginning and has been conducted for twenty-four years, has not been successful, viewed from the government standpoint.

"It has been successful in developing much new country that otherwise would not have been developed. Towns have sprung up, farms have been irrigated, and there has been great agricultural development. The government has one hundred and ninety-eight and a half millions of dollars in federal reclamation; it has not been able to get that back in four years. Indeed, only about fifty millions of dollars have come back from all sources from operating and maintenance expenses and from other assessments made, so that it was necessary, two years ago, to take an active interest in the Bureau of Reclamation, and it, in a way, became a bureau of education itself.

"It was necessary for us to educate a good many members of Congress, not making any reference to the Congressmen of the

West, some of whom are here; but it was necessary to educate eastern Congressmen as to the possibilities of federal reclamation for the development of the West. It was rather a tedious process. It was necessary to call in five of the ablest men in the country to make a study and report to Congress, write a text-book for them, if you please, and recommend a new law for the operation of federal reclamation, with the hope that primarily the settlers on these reclamation projects might eventually own their homes, which was the purpose of reclamation in the first place; but as being conducted, ownership, title to the land, was getting farther and farther away each year and farmers and settlers began to realise it, that they were spending their time to no avail.

"So this body of five men, whom I asked to come in and assist, one of whom came from Salt Lake City, Dr. John A. Widtsoe, one of the ablest men, the best prepared man for the work intended for him that ever came to Washington, he and Dr. Elwood Mead, who will speak to you to-day, will be known long after they are gone and we are forgotten; they will be known as the fathers of federal reclamation; they will be known as the men who saved it to the people of this country, who reclaimed reclamation, if you please. But of that I will expect Dr. Mead, who will speak a little later, to tell you more minutely than I can."

Dr. Elwood Mead, the Commissioner of Reclamation, discoursed at length on the specific work of the Bureau over which he presides. From his illuminating address the following excerpts are taken:

"For more than four weeks the Secretary, Mr. Mather and I have been visiting the arid States on our Southern border and along the Pacific Coast. We are now visiting States north of the tier originally visited.

"So far as reclamation is concerned, perhaps the primary purpose of our visit was to learn something more of the material condition of the people who live under it, to find out how they lived, how they prospered, what were the prospects of the return of the money which the government had furnished in such large amounts to provide for the creation of that wealth in the land; but as our visit has gone on, as we have come into intimate association with the people of one community after another, we have come to realise that along with the material and financial problems of reclamation there is the question of the organisation of those people, of their social life, of the impulses and purposes which will govern.

"Those are things which will in the end determine the kind of communities that are to live there, will determine what kind of satisfaction they are to derive out of this development of the desert, and also the contribution that they are to make to the life of the nation as a whole.

(*Continued on page 330*).

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 21, 1925

EDITORIAL

THE EMPIRE AND THE LAW

Empire Day is dear to the hearts of Britons, and rightly so. Without love of country no man can be a fully equipped citizen, "thoroughly furnished unto all good works" of civic and national duty. Rational patriotism is an important element of practical religion, for it is an incentive to observance of law with the best of motives. Through the instrumentality of the British Empire, the Lord has brought about the accomplishment of great and glorious works. In the measure of her devotion to the principles of righteousness this great Empire of Nations shall yet further serve the Divine purposes.

The Church of Jesus Christ of Latter-day Saints requires of its members a law-abiding course of life, and thus proclaims its position: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law."

As the editor has written elsewhere: Religion is essentially a matter of every-day life. It has as much to do with the adjustment of the individual to his material environment as with his abstract belief in matters spiritual. A man's religion should be a concrete demonstration of his conceptions concerning God and the Divine purposes respecting himself and his fellows. Anything less lacks both the form of godliness and the power thereof.

It is a fundamental necessity that laws be established among men for general governance; and obedience to law is the obvious duty of every member of organised society. Violation of the law, therefore, is not only a secular offense but a transgression of the principles of true religion. This world would be a happier one if men carried more religion into their daily affairs—into business, politics, and statesmanship. Mark you, I say religion, not church. Under existing conditions it is imperative that State and Church be recognised and respected, each in its respective field, but that neither shall infringe upon the rights of the other.

Loyal citizenship is at once a characteristic and a test of man's religion; and as to the incumbent duties of citizenship, the voice of established authority, as expressed through the channels of government, must determine.

Obedience to secular authority is enjoined by Scripture; and the Lord Christ exemplified the principle in His own life, even to the extent of meeting a demand that could have been legally challenged. When the tax-collector called for tribute money,

the following instructive colloquy occurred between Jesus and Peter: "What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute, of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

On another occasion a treacherous snare was laid to make Christ appear as an offender against the Roman power. Certain wicked Pharisees sought to entangle Him by the question: "What thinkest thou? Is it lawful to give tribute to Cæsar, or not?" The Lord's reply was a telling lesson in the matter of submission to the law. "Shew me the tribute money" said He, "And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then He said unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The Apostles made it clear that respect for the law and its officers was a part of the religious duty of the Saints. In writing to Titus, who was in charge of the Church at Crete, Paul thus admonished him to teach his flock to be orderly and law-abiding: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

To the Saints in Rome the same Apostle wrote, emphasizing their duty toward the civil power, pointing out the necessity of secular government, and designating the officers of the law as ministers of God: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. . . . For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

To the same effect the voice of the Lord Jesus Christ has come to the Church in this age. Thus spake He in 1831: "Let no man break the laws of the land. Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet." Distinction between the laws of the Church and the laws of the nation is emphasized in the further word: "Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth."

Loyal and whole-souled support of the government, service to country, and devotion to the interests of the nation, are requirements of the religion embodied in the Church of Jesus Christ of Latter-day Saints.—J. E. T.

EULOGIES OF CHURCH AND PEOPLE

(*Concluded from page 327*)

"We have come to realise that this life must be organised, as rural life everywhere in the future must be organised, on a different basis than that which prevailed in the pioneer period of development. And when we come to accept that conception we have to realise that the 'Mormon' Church has been one of the greatest contributors to the development of a sound, healthy, hopeful and happy rural life of any single agency in this country.

"For more than a third of a century I have been in intimate contact with the work of the Church, in the creation of communities in new countries, with its settlement policy; and while I realise the great value of its activities in ministering to the religious and spiritual life of its people, I have also to recognise the great contribution it has made to their material welfare and social happiness through the efforts it has made, the study it has given, the generous helping hand it has held out to the people who were building up new communities.

. . . .

"But on these unpeopled areas in providing for the ten thousand people that are to occupy new homes, or occupy those that have been abandoned, we must bring into play new ideas and new methods—co-operation and understanding of what are the obstacles to be overcome, providing for advice and direction so that the people who come into a new country where conditions are strange and new shall not have to learn how to work, how to live, by the long and costly road of experience. Those are things that the 'Mormon' Church learned and practiced at the very outset of the development of this State; and from those new communities that it has created its influence on its people has spread out into other States and into other countries. So, in coming back here to-day, I feel as I have often felt before, that we are coming back to the fountain head, to the living example of those things that we must put into operation in these new communities that we are to create in the years to come."

Hon. Stephen T. Mather, Director of National Parks, extolled the sterling qualities of the people of the Great West, as is shown by these parts of his impressive address:

"Friends, it certainly is a privilege to be back here again in Utah. I was just thinking as I came back from Zion Park last

night, the sixth time that I visited that beautiful spot, that I really felt at home here in this State of yours, because I do count many and many a friend here. My first sight of that wonderful scenery of your own southern part of your State I first had with some of your good citizens here from Salt Lake City who pointed it out to me; and since then it has been my privilege to take others from the East and to see them get the same thrill I did.

"The Secretary has just spoken something about the work of the National Park service. It places a great responsibility upon us to live up to what he has sketched out to you, and I don't think I will try to go into any more detail, because he himself has told it better than I could. In fact it is no secret that some of the things that he mentioned to you are his own constructive suggestions that have inspired us to go on in our little bureau, perhaps the smallest so far as its Washington force is concerned, to go on to higher and higher ideals.

"All these great National Parks, of course, belong to you, to you the people of the United States; and we try to be, in our work in those parks, your servants and give you the service to which you are entitled. Way up here to the north of you is the first and greatest of our National Parks, the Yellowstone, a word which has been an inspiration the world around; and there, Horace Albright, our fine, keen, young superintendent, has made that his motto, real service to the people, and inculcates it into all the men that work under him. And I am sure that many of you in this audience have had the benefit of what that service really means, the brotherly treatment that you have received from those boys up there.

"That same brotherly feeling, which is so much a feature in your own Church, was perhaps brought home to me as finely as ever when I was at Cedar Breaks at one time with Emerson Hough a few years ago, when we heard of that wonderful scene, and when the men and women had built the road for us out to the spot where we were to see one of the grandest of the sights of Utah.

. . . .

"It seems rather anomalous, doesn't it, to think that our great National Parks were created first thousands of miles away, practically, from the great centers of civilisation in the East, and that now at last they are coming back, thanks to this very interest which the Secretary has taken; and it will be a record which will go down, really, in history for him.

. . . .

"But to come to your own State: as I have gone down into this southern country year after year, at first the development seemed very, very slow. It seemed a long time before we would really bring those beautiful areas so they would be accessible to the people; but there has been an effort here in which the people have

helped very greatly. When I look back to that dedication in 1918 of the Zion National Park, where I stood on the platform there with Senator Smoot, and when we had our wonderful camp-fire that night, with the hundreds and hundreds coming with their wives and children around the camp-fire, it really seemed almost a spiritual occasion at that time. And now as years have gone on, the State and the federal government have gotten together on the work of building roads; and the day before yesterday, when I went down there and found new stretches of road below Cedar City, bridges being built and our own work going on in the park, the operators beginning the building of the lodges and the cabins in the park itself, our own good superintendent down there, Walter Rouche, building the little public camp, leading the water down from the high cliffs above, I felt that at last Zion National Park, in which you all have such a deep interest, Little Zion, perhaps, as it used to be called in the old days, is really coming into its own.

"Thousands will flock down there this year, and it will only be the beginning of a great many visits to that section by people from all parts of the world, and Zion will be known, will be added to the list of parks like Yosemite and Yellowstone and Grand Canyon that are also named. But I think the best of all down there—one thing perhaps the average tourist will miss, the tourist who jumps from place to place just to get the new sensation, he will miss what has been my privilege all these years—and that is to meet the real home people of communities like Hurricane, Kanab, Fredonia and Cedar City, people that I have really made my friends in these years. Many of the people, the really worthy people that come down there, will get that human contact. They will see what these little communities have accomplished as they have struggled along in the years gone by. To me that human love, which has been developed there, is worthy to stand alongside of those great cliffs, those great beautiful red sandstone cliffs that loom up two to three thousand feet, and about which one has just as much of a thrill as he has in Yosemite. I can say that truly, because Wednesday night I parted with the Secretary in Yosemite and only on Friday night, before the sun had set, I was again in those wonderful, glorious walls of Zion. It is part of your heritage and you are now sharing it with the people of the world."

The addresses made by other speakers at this great gathering in the world-famous Tabernacle shall receive attention in a later issue. Brief editorial comment and query on the foregoing may not be entirely out of place.

With such encomiums and spontaneous testimonies respecting the Latter-day Saints, and their Church as a practical and efficient institution, operating for human advancement, providing for both

the temporal and spiritual salvation of mankind, is it not at once strange and significant that certain classes, in this enlightened country, Great Britain, will persistently remain biased, misinformed and culpably ignorant concerning the mis-called "Mormon" people? Why do the sensational and "yellow" journals here continue to proclaim so blatantly their utter lack of knowledge about the Latter-day Saints? Or is it possible—a dreadful thought indeed—that some of these dispensers of defamation and scandal actually know better and yet write as they do? No people of low ideals and impure life could accomplish what the Latter-day Saints have done and are doing, as gauged by the standard of industry, thrift, observance of law, strict morality, true religion, and high spiritual devotion.—J. E. T.

NINETY-FIFTH ANNUAL CONFERENCE

(*Continued from page 316*)

STANDING ROOM in the farthest galleries and aisles of the Tabernacle was occupied when President Heber J. Grant called the Sunday morning session of the General Conference to order. The congestion was partially relieved when announcement was made that the proceedings could be heard in other halls, where speech amplifiers had been installed.

Fulfilment of prophecy, as illustrated by four thousand years of recorded history of the Jewish race, formed the theme of the address by PRESIDENT ANTHONY W. IVINS. He read the words of the Lord given to Abraham, about one hundred and twenty-two years after the Deluge, wherein Abraham and Sarah were promised a son; that they should become the founders of a great race of people who should hold a covenant to possess a chosen land, the land now known as Palestine with Jerusalem as its capital city. Beginning with the birth of Isaac and his son Jacob, the speaker traced the history and development of the twelve tribes of Israel until their arrival at the Promised Land, showing that their prophets had foretold their destiny. He told of the division of the tribes into Israel and Judah through the falling away of the Ten Tribes; and of the eventual subjugation of both branches, the first by Assyria, and the second by Babylon. President Ivins then told of the prophecies of Jeremiah that the Lord who scattered Israel should gather them. He showed that these prophecies were reiterated by the Redeemer, and by Joseph Smith and Orson Hyde, the latter of whom knelt on the Mount of Olives and dedicated the land of Palestine, then under the Turkish Star and Crescent, as the future habitation of the Jews. The treaty of Versailles, at the close of the Great War, marked the beginning of the fulfilment of these prophecies said President Ivins. He affirmed that the fulfilment of these predictions

thus far has come about in a natural way. For four thousand years the Lord has used the nations in the accomplishment of His purposes. President Ivins said the destiny of the Latter-day Saints was linked with that of the Jews, as we are of the tribe of Ephraim. The speaker closed with a prayer that the Jewish race may become established under a legal government with a national identity in the land given to Abraham.

Elder Reed Smoot, of the Council of the Twelve, discussed thrift, and urged the people to get out of debt and keep out. In his plea for thrift the speaker said that he did not mean stinginess or anything associated with the idea. He said that thrift builds, and broadens, and makes secure; that it means prosperity, good husbandry, economy, frugality, self-control, and self-confidence. Thrift and thriving mean the same thing, he said, and have nothing to do with miserliness. A thrifty man is one who thrives on his own efforts. Thrift and work are what the world needs, the speaker said. He cited his work for national economy, and gave numerous examples to support his statement. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer," he quoted, adding that in nature, industry and life, idleness means decay. He declared that he would rather "work out than rust out." Elder Smoot said that he deplored waste as the enemy of thrift, referring to the use of tobacco as a waste. He also referred to his former "garbage can" speech. In the garbage can of the poorest families will be found necessities of life, he declared.

Short testimonies were borne and incidents given of the Lord's power by Elder Charles A. Callis, president of the Southern States Mission; Elder Hugh J. Cannon, president of the Liberty Stake; and Elder Henry H. Blood, president of the North Davis Stake.

(to be continued).

THE BIRMINGHAM CONFERENCE

The Birmingham annual conference was held at Handsworth on May 3rd. There were in attendance Mission President James E. Talmage, Sister May Booth Talmage, and all the traveling Elders of the Birmingham Conference with the exception of President Joseph E. Tillotson who is attending the University of Edinburgh, and many members and friends. Three general sessions were held in addition to special meetings of the Priesthood, the Relief Society, and of missionaries.

In the Sunday School session the purposes of the Book of Mormon were ably and impressively described. The following, from the various branches of the Conference, took part in the exercises: Alvin Joseph, Gwennie Jevons, Muriel Hunter, Daisy

Webb, Brothers Charles C. Edwards, Charles Collins, Norman Dunn, George R. Grundy, Stanley Tweed, and Winnie Morris, Edna Makin, Hazel Dunn and Leslie Dunn. Each of the speakers commented upon the effect the Book of Mormon has upon the lives of men.

During the conference, addresses were made by Elders Thomas S. Griffiths, George T. Harrison, Leland N. Wight, James H. Bowns, Joseph L. Muirbrook, and Lester D. Hovey.

By appropriate illustrations, Sister Talmage pointed out the necessity of ever striving for spiritual development. She averred that ideal conditions for such development are found in the teachings of the Gospel.

In a forceful manner, the Mission President declared that the Holy Scriptures are not the Gospel, as some theologians contend, these being at the best but a record, whereas the Gospel comprises all the divine laws together with the authority to administer in these laws. Through disobedience nations and men have degenerated; but the speaker challenged the world to produce a people with higher ideals and nobler purposes than are found in Latter-day Saint communities—which people, the speaker affirmed, manifest their belief in the teachings of the Saviour. God has spoken to the world in this day and the Gospel truths have been revealed for the guidance of mankind. He exhorted his hearers to exercise faith in Christ, and to exhibit repentance, by complying with the principles of the Gospel.

ALVAH N. STOUT, Conference Clerk.

FROM THE MISSION FIELD

Departure—Elder J. Trevor Budded, honourably released from his labours in the British Mission, sailed for his home, the 16th inst., per s.s. *Montcalm*.

Arrivals and Appointments—The following missionaries arrived in Liverpool, Saturday, the 9th inst., per s.s. *Montcalm*, and have been assigned as follows:

For the British Mission—

Harry J. Willmore, Logan, Utah, to the Liverpool Conference.

Ariel G. Evans, Logan, Utah, to the Welsh Conference.

For the Swiss-German Mission—

Albert J. Huber, Salt Lake City, Utah.

Arvel R. Stephens, Price, Utah.

For the Netherlands Mission—

Marvin P. Thain, Smithfield, Utah.

Branch Conferences—A successful conference was held at Nuneaton (Birmingham Conference) on the 26th ult. A large number of members and friends were in attendance. The speakers of the

various sessions were Elders Alvah N. Stout, Lester D. Hovey and George T. Harrison.

A Branch conference was held in Gateshead (Newcastle Conference) on the 3rd inst. A program dealing with the testimony of the Book of Mormon concerning Christ was rendered in the afternoon by the Sunday School children. The speakers of the day were President William A. Monson, and Elders Grant W. Pett and Wilford L. Hansen.

Conference was held in the Shildon Branch on Sunday, May 10th. A well-prepared program was rendered by the members of the Sunday School in the afternoon session, part of which dealt with a tribute to Mother. Elders Ariel L. Crowley and Godfrey Holmes and President William A. Monson were the speakers.

Socials—The South Shields Branch (Newcastle Conference) Relief Society held a bazaar and social on the 29th ult. A delicious tea was served in the afternoon. The evening's entertainment consisted of a program and games. President William A. Monson and four Elders together with many members and friends from the South Shields and Sunderland Branches were in attendance.

The Hucknall Branch (Nottingham Conference) Relief Society held a successful sale of work on the 2nd inst. The sale was formally opened by Sister May Booth Talmage, President of the European Relief Societies.

A successful social was held in the Shildon branch (Newcastle Conference) Saturday, May 9th. A delicious supper was served after which games and a program, including a sketch, were the features of the entertainment. Elders Ariel L. Crowley, Godfrey Holmes and President William A. Monson were in attendance, together with many members and friends.

DEATH

ELLIS—Brother George Ellis, aged 59, of the South London Branch, died April 8th. Brother Ellis was baptised many years ago and had many recollections of the early history of the Church in England. The body was interred in the Finchley Cemetery, April 15th.

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